KOREA – A GREAT FAMILY IN HARMONY

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PREFACE

Korea has been Known as the Land of Morning Carm, a land of embroidered rivers and mountains.

Mr. Helmut Heidweger, an Austrian scholar and renowned personage of the society circle of Vienna, has seen not only her beautiful scenery with fresh air and clear water but also a great harmonious family in which the entire people unite firmly behind their leader and develop the socialism of Korean style, while enjoying a happy and worthy life as an independent and creative social being.

The Korean people, single-heartedly united as one under the leadership of their supreme leader H.E. **Kim Jong Il**, are exerting every effort for the country's prosperity and brilliant future, giving full play to their noble morality and duty of which they help support each other sharing the sweets and the bitters of life.

One can find with ease the true features of Korea in the miraculous achievements evoking the world's admiration and in the laudable deeds peculiar to the D.P.R.K. prevailing the whole society.

This book compiles the materials showing the true features of Korea today, the birth and growth of a great family in harmony and the source of its stability.

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1. THE TRUE FEATURES OF THE GREAT HARMONIOUS FAMILY

The Korean people are now living in a great harmonous family. All the people, young and old, are joyfully singing:

*"Our father is Generalissimo **Kim Il Sung**.*
Our home is the bosom of the Party.
We are all real brothers."

This gives us a vivid picture of the happiness they are enjoying in a big family.

A big family is a pronoun for the essential characteristics of the Korean society in which people help each other and share joy and sorrow, holding the great leader in high esteem as their father.

In social relations, family is a solid living unit which is knit in bonds of kinship.

Of the relations between people, none can be closer than the kin ties of a family. The family where the close relatives live together is a nest of happiness, dominated by love and peace.

To turn the whole society into a big family means that the relationship between all the people becomes that of kindred love as between parents and children, between brothers and sisters, transcending the bonds of a family. It is a brilliant

realization of the best social harmony and amity and a new pattern of society unprecedented in human history.

Such good moral deeds as to help and support each other can be hardly seen in a society which is ruled by the law of jungle.

A true human relationship in which the whole society forms a big family and the entire people are helpful to each other and share sweets and bitters prevails the socialism of Korean style.

1) Blood Ties between the Leader and the People

A true feature of Korea that forms a great harmonous family finds its salient expression in the ties of kinship between the leader and the people.

In Korea, the relationship between the leader and the people is rather a kindred relation between the father and his children than that of the leading and the being lead.

As a family needs parents so does a society a father who looks after and leads the entire people. The father is none other than the leader, great leader of the people.

The leader is a benefactor and tender-hearted teacher who realize the aspiration and desire of people with credit. With a great leader as their father, people can carve out their future and enjoy a harmonious and happy life in a great family.

The Korean people is most proud and happiest, because they have as their father the dear leader Comrade **Kim Jong Il** who is possessed of uncommon wisdom, scientific insight, iron will, unrivalled courage and noble morality.

Today all Koreans are ardently longing for the great leader President **Kim Il Sung** and dear Secretary **Kim Jong Il** at

any time of happiness and difficulties. Such unanimous feelings of the Korean people tell that the relationship between the leader and the people is not only the relation of leading and being lead but also a kindred connection between a political protector and his protectees, between the father and his children.

Fatherly love of the leader for people

Korea now forms a soul unity of the leader and the people, which finds its concentrated expression, first of all, in the tender love of the fatherly leader for people.

Father stands for parents who give birth to children and bring them up. They take the children as part of their own flesh and blood, hold them unlimitedly dear and spare nothing for them.

The dear leader Secretary **Kim Jong Il** loves and trusts the people just in such a way as a father cares for his children.

He is the people's father who takes all the Korean people in his broad embrace, takes a full responsibility for their destiny, regards it as his life-long task to fight devotedly for the sake of people: he finds himself worth living in that way.

The great leader President **Kim Il Sung** took it as his cherished view and maxim to "believe in the people as in the heaven" and realized the trust and love for the people on the highest level.

His love and trust for the people is expressed concentrically in sharing weal and woe with them and devoting his all to their welfare.

It was always his noble moral quality to find his greatest pleasure in the ever-growing laugh of the people, sharing happiness and joy and overcome trials and difficulties with

them.

The respected leader President **Kim Il Sung** was born and grew up in a poorest family. That is why, he experienced the pains and misfortunes of the people more deeply than anybody else.

From his younger years he took it as his life-long duty to struggle devotedly for the working people, and sustained this unshaken resolution on the road of arduous struggles.

It was his care for the people to lead them to live a worthy life and to spare nothing in the world for their happiness and future.

He presented it as the most important strategic task in socialist construction to realize the people's centuries-old desire to lead an equitable happy life in tile-roofed houses, eating rice with meat soup and wearing silk clothes in. He always stood at the van of this struggle and conducted bold large operations to carry out the task.

He personally became the householder for people's life, and took a warm care of their dietary life like a tender mother. Such surprising episodes know no end.

President **Kim Il Sung** set the food problem, which is vital for human life, as a primary issue and changed the proverbial expression "clothing, food and housing" into "food, clothing and housing". He also presented the slogan "Rice immediately means socialism" and personally conducted research work to increase agricultural production in the experimental plots of his residence so as to improve farming of the whole country.

The following happened on August 15th, 1976.

As it was a red-letter holiday all people of the country including farmers were taking a merry rest.

The weather was just scorchingly hot. Each rice plant and grass remained still, as if trying to avoid the heat.

The members of a co-op farm on the outskirts of Pyongyang were also enjoying themselves with confident expectations for bumper crops, some under cool shadows and others watching TV. They were overwhelmed with a sense of gratitude to the great leader President **Kim Il Sung** for his liberation of the country and for his guarantee of today's boundless welfare.

At that time, an official came in a hurry and said that the great leader was in the field, waiting for the chairwoman of the management board. The chairwoman ran out to him.

The great leader was standing at the edge of a paddy field that became ankle-deep muddy because of the heavy shower of the previous day, shading himself from the burning sun only with his straw hat. And that, on a national holiday when the whole country was enjoying in relaxation.

The moment she saw him in the field under the burning sun, tears stood in her eyes. She said with lump in her throat: "Respected leader, today is the auspicious day when you took back our lost country. Everybody is resting with delight. But you...” Choked with tears, the chairwoman could not complete her words. With a smile on his face, he watched her for a while and said: You are asking me to have a rest just for a day. But it is my rest to walk along the fields of the farm.

Everybody was moved to his lofty remark.

His impressive words were reminiscent of the continued trip of guidance he made with warmest affection for the people, mitigating his fatigue in their pleasure and finding rest in their happiness.

Secretary **Kim Jong Il** is a great teacher and benevolent

leader of the people who is carrying forward the noble idea of the respected leader President **Kim Il Sung** to "believe in the people as in the heaven". He brings the people to prominence as good teachers and solves all problems in conformity with their interests and aspirations.

With warm love for the people, he always makes it a rule to go among them and share sweets and bitters with them and begrudges no effort of him for them instructing that it is a duty of revolutionaries to make a long and uncomfortable journey for the people and if need be, lay down even their lives for their freedom and happiness. He provides everything for the life and health, the wealth of the people.

It was in December 1974.

The Korean merchant ship "Hyoksin" was sailing for Africa through the troubled water of the Indian Ocean. Two of the ship's crew suddenly fell critically ill and laid unconscious. The patients required prompt surgical operations, which was the only way to save their lives. But the high waves made an operation impossible aboard the ship.

Informed of this fact, Secretary **Kim Jong Il** said that the crewmen should be saved at any cost and personally took measures to save the two sailors. He ordered the ship to change the course to the nearest port. He also had a competent medical group formed to give the patients first-aid treatment by radio and keep them alive.

Secretary **Kim Jong Il** also made sure that the Korean embassy in the country where the ship would make a port took necessary procedures in advance and that a hospital was chosen for operations.

Thanks to these cares, the two lives underwent operations and were saved from the jaws of death.

And here is a story telling how a girl shellfish-catcher was rescued.

One winter, a girl who had been catching shellfish was found missing on an isolated seashore. She had gone out to the sea with her villagers when the tide began to ebb. She was alone far away to be seen, and stopped working only when the dusk began to fall. The rising tide had already begun to crawl along the depressions in the tidal flat, cutting her retreat. As it was winter, the sea water was biting cold. The girl could fortunately get onto an ice-floe, but could not avoid the more terrible danger coming. The night was already pitch-dark, and the ice-floe carried her far out to sea.

On the land, villagers came out and desperately called for her with torches in their hands, and boats sailed out in search of her. But in the dark waving sea they could find her nowhere.

The accident was reported to Pyongyang and in due course, Secretary **Kim Jong Il** was informed of it.

He was deeply worried about the missing girl. He could not calm down himself at the thought that the girl would be crying for help on the brink of death.

Secretary **Kim Jong Il** immediately organized an emergency rescue work. He dispatched officials of the Party Central Committee to the spot and, at the same time, took emergency steps to mobilize the units of the Korean People's Army and coast guards which were stationed in the neighbourhood of the seaside village.

A large-scale operation to rescue an uncertain life was organized on the land and sea and in the air.

To identify a girl on a vast sea in wintry darkness was something like looking for a needle in a haystack.

At long last, it grew light and the sun was in mid air.

But the girl was nowhere to be seen.

Secretary **Kim Jong Il** had been impatiently waiting for information throughout the night. But each report was discouraging and his heart was heavy with pain.

... She must be saved at all costs. I would rather get no report if she is not saved.... His voice was stern. He felt so much heartbroken and painful.

People were moved to tears and continued with the rescue work.

Full 20 hours from the beginning of the rescue operation, a helicopter sent a wireless message "The object found". The helicopter spotted a dot on an ice-floe which was being floated by the raging waves. The dot was the girl whom the whole country had been looking for. The girl was rescued.

At this report all the people who gathered at the port as well as her family members shouted for joy, embracing each other.

Upon receiving the report of the girl's rescue Secretary **Kim Jong Il** set his heart at ease.

Dear Secretary **Kim Jong Il** has a beautiful moral quality to grow flowers even on the rock if the people want them.

One day in 1985, he was giving personal guidance to a co-op farm in Onchon County, South Phyongan Province. The villagers told him that they were well off without any worries but wanted to drink spring water as fresh as that of mountain villages. When he learned that there was a good spring 4 kilometres away, he sent medical workers there to make an investigation.

According to their information, it was geographically difficult to pump up water from there. Then, Secretary **Kim Jong Il** instructed that the whole village should be moved to the vicinity of the spring to satisfy the villagers' need.

A large-scale project was conducted to build houses for over 450 households of the village. At the same time, water lines were installed in each house. Seeing fresh water running from the taps, the villagers raised a shout of joy in token of their deep gratitude to Secretary **Kim Jong Il**. They named the spring water "Undok-su" (Water of benevolence) and now treat visitors with the spring water, telling the moving story about the spring water.

Secretary **Kim Jong Il**'s deep care reaches even those living on an islet for lighthouse. People would appreciate the light of beacon but are likely to forget about the lighthouse keepers and their uncomfortable living conditions. But Secretary **Kim Jong Il** shows unstinted concern for their life.

One day in October 1974, he called in an official and told him to make a report about the living conditions in a solitary island in the north of the country.

There were 4 housseholds on it. They were living well in cosy modern houses built at state expense. Once in a few days, a service boat brought them enough provisions, subsidiary foods and daily necessities. But drinking water was scarce in the islet and, therefore, brought from the mainland.

Upon receiving this report, Secretary **Kim Jong Il** said that the living conditions on the islet would probably be not as good as that on the mainland, and that the islander's trouble, no matter how trifling it might be, be obviated. He also proposed that additional two motor boats be supplied to the islet because the existing motor ship would not be enough to carry water and possible critical patients.

Some time later, a large amount of galvanized iron plate and cement for the construction of a drinking water tank and

two motor boats arrived at the islet. He made an arrangement to give scholarships to the island children who were studying on the mainland, and presented TV sets and according to the lighthouse keepers and their families. To free them from any inconveniences in their lives, he created a system of service, which supplies them with clothes for each season and daily necessities.

It is the greatest joy of dear Comrade **Kim Jong Il** to share delight with the people. He says that the birth of triplets promises national prosperity and sends them as gifts ornamental silver knives for boys and gold rings for girls carved with their names and the date of birth.

There was a local carpenter working on a construction site in the capital city Pyongyang. The worker's 60th birthday was due shortly. But he insisted that he would celebrate his birthday after the construction project was completed. However, Secretary **Kim Jong Il** felt that the old man would be sad if he had to meet his 60th birthday alone in Pyongyang, far away from his family. Now, he saw to it that the sexagenarian's family came up to Pyongyang so as to join him in celebrating his longevity. Comrade **Kim Jong Il** had a delectable birthday feast arranged for the carpenter and sent him a high-quality suit and a TV set as gift.

The deep trust in, and love for the people by Secretary **Kim Jong Il** are also shown for the south Korean people and overseas Koreans.

He never forgets the south Koreans who are suffering under the occupation of the U.S. imperialists and is doing his best to mitigate their misfortunes.

On August 31st, 1984, Comrade **Kim Jong Il** returned to his quarters late at night from his on-the-spot guidance to

different sections of the national economy in South Phyongan Province. Standing by the window lashed against by the pouring rain, he said with deep concern: The rain keeps falling. This increases my worry about the south Korean people. If a flood is caused, they will suffer again. A mere thought of their misfortunes worries me.

The heavy rain did not stop, giving rise to an unprecedented flood in many areas of south Korea including Seoul. More than 350 people were killed and 207,000 more became victims. He was thinking deeply through the night over something to relieve them from disasters.

He summoned some officials and told them to send relief goods to the south Korean flood-affected people, saying that blood and flesh are badly needed at the time of difficulty. He took concrete measures for the supply of relief goods including rice, cloth, cement and medicine, specifying the items, amount and the transportation.

Accordingly, 50,000 sok of rice, 500,000 metres of fabrics, 100,000 tons of cement and large quantities of medicines were transferred to the afflicted south Koreans.

The amount was largest ever known in the 120 yearlong history of the international red-cross relief movement.

The US $ 750,000 - worth relief goods which Sweden delivered to flood-stricken India in 1983 were internationally known to be the largest-ever amount.

However, the relief goods sent to the south Korean victims by Secretary **Kim Jong Il** were worth US $ 18 million which was 900 times greater than that of the U.S. and 180 times as against that of Japan.

At that time, the south Korean authorities refused to accept the relief goods. But they were forced to receive them

due to the protest of the south Korean people.

Secretary **Kim Jong Il** gives a deep concern to overseas Koreans just like parents think more of their far-off children than of their near-by ones.

His care and trust for 79 year-old Korean compatriot Kim Song Rak, a U.S. Christian minister, touches a string in everyone's heart.

Kim Song Rak was born into a church minister's family in Pyongyang. He finished his middle school course and went to the United States to study through the good office of a U.S. missionary. Later he returned to Pyongyang to serve as a church minister and went again to the United States in 1936 and conducted religious activities. Immediately after the liberation of Korea he came to Seoul of south Korea and engaged in religious services, concurrently holding the presidency of the Sungjon University. Again he went back to the United States and worked as President of the "Association for Promoting National Reunification" and adviser of the "Federation of Korean Churches". He was the only Korean recipient of the pension from the U.S. Government. He was deeply imbued with anti- communist ideas.

However, carried by a strong pro-communist trend, he, though in his late years, decided to visit the northern half of his homeland. Yet he was uncertain about the possibility of permission of his entry.

In due consideration of his desire to visit Pyongyang, Secretary **Kim Jong Il** afforded him an opportunity to visit his motherland and showed a deep care to his schedule and lodging and boarding conditions so that he could visit different places around the homeland.

He came to Pyongyang in June 1981 and visited whatever

places he wanted under the special care of Secretary **Kim Jong Il**. Before leaving Pyongyang, he expressed his thanks time and again to the great leader President **Kim Il Sung** and the dear leader Comrade **Kim Jong Il** for having enabled him to visit Pyongyang under every possible condition, without questioning his checkered career.

Today, too, he often visits the northern half of Korea with full opportunities guaranteed.

Choe Dok Sin was President of the "Association of Paedal Korean Nation". It was not until his being taken in the broad embrace of Secretary **Kim Jong Il** that he found a real worth of life. Choe Dok Sin lived an eventful life.

He served in Chang Kaishek's Chinese army, and after the independence of Korea, went to south Korea, while staying in the position of general in the army as the commander of a corps and then, later on, as foreign minister of the government.

In 1976, he broke away with the military fascist dictator and exiled himself to the United States. There he organized the "Association of Paedal Korean Nation" and set out on the movement for democracy against dictatorship in south Korea.

When he expressed his desire to visit the homeland President **Kim Il Sung** and Secretary **Kim Jong Il** satisfied his wish.

Upon his arriving in Pyongyang, a special care was shown for him to visit his father's grave. His father was Choe Dong 0, a patriot who had sincerely helped the great leader President **Kim Il Sung** in his early revolutionary activities. Therefore, President **Kim Il Sung** highly appraised him as a patriotic martyr and had him buried in the patriotic martyrs' cemetery. Before his father's grave, Choe Dok Sin begged a pardon for his "anti-communist" career.

Secretary **Kim Jong Il**, however, made him have the audience of the great leader President **Kim Il Sung**. When he learned that Choe Dok Sin had bad teeth, he arranged that he had false teeth set in. When Choe Dok Sin voiced his hope to settle down in the homeland, dear Comrade **Kim Jong Il** realized his desire and placed him in an important post of Vice-chairman of the Committee for the Peaceful Reunification of the Fatherland.

There is no end to Secretary **Kim Jong Il**'s solicitude for Koreans abroad. His love for people is a fatherly affection which cannot be compared with anything in the world. It is unbounded and gets deeper with the lapse of time.

That is why, the entire Korean people are now holding him in high esteem as the father and entrust him with their destinies and future.

People's loyalty to the leader

The relations of kinship between the leader and the people are manifested also in the loyalty with which the people are repaying the leader's warm love.

As there goes a saying: "Scratch my back and I will scratch yours", the warm fatherly love of the leader for the people naturally gives rise to the intense loyalty of the people who want to repay it.

The people's loyalty is evident, above all, in their absolute reverence for the great leader President **Kim Il Sung** and dear Secretary **Kim Jong Il**.

The motive power that unites the society into a whole integrity is a warm feeling of people to uphold and respect their leader who is the centre of the society.

An organizational unity is unthinkable apart from the

absolute fascination and reverence for the leader, which are as attractive as the gravitation of the sun. The cream of the Korean people's reverence and admiration for their leader is their veneration.

Because of this veneration the people regard their leader not as an individual but as the brain of the revolution and so they are forming one body, one soul with the leader without any discrepancy.

The Korean people infinitely respect President **Kim Il Sung** as the "great leader" and Comrade **Kim Jong Il** as the "dear leader". These noble appellations reflect the closest intimacy with a great man and comrade and an irresistible fascination for their lofty personalities and leadership, and at the same time, express the people's unshakable determination of loyalty to live and die in his bosom.

The Korean people's respect for their leader now deepens in the struggle to defend the socialism of Korean style. Their respect is well shown in their frank letters which tell their happy or trying feelings to the great leader President **Kim Il Sung** and Secretary **Kim Jong Il**, just like children confide themselves to their parents.

Letter has been a means of communication between intimate persons. However, history has never witnessed such impressive letters exchanged between the leader and the people in token of the unbounded love and trust, and intense loyalty and filial obedience.

Among the letters are those of veteran anti-Japanese fighters, workers of Kangson, peasants of Chongsan village and officials of the Korean Central News Agency and other intellectuals. Among the numerous addressers, there are 8 brother officers who are determined to safeguard the Supreme Commander at the risk of their lives. In his letter, a former

south Korean armyman who had defected to the north in search of a worthwhile life wrote: "There are many countries and leaders in the world. But there has never been in history such a great man as you, our dear leader Comrade **Kim Jong Il**, who takes a warm care of all those with different yet complicated careers and lead them to live a worthy life. You are, indeed, a benefactor for the rebirth and bright future of our defected men and officers and an affectionate father of our nation".

It clearly illustrates that everybody in Korea, irrespective of sex, age, personal character and profession, follows the great leader as his or her father with absolute faith.

It is the unanimous will of the Korean people to firmly believe and follow the great leader President **Kim Il Sung** and dear Secretary **Kim Jong Il** and live forever in their boundlessly broad embrace even in hard times.

The Korean people's unshaken reverence is based on their high sense of self-consciousness.

Respect for a great man will never come from a sense of obligation. If the respect is obligatory, it ceases to be true. The voluntary trust placed in a great man with natural fascination and pure sense of loyalty based on faith and conscience coming from the bottom of one's heart is respect in a true sense of the word.

The practical experiences of life have fully convinced the Korean people that the great leader President **Kim Il Sung** and Secretary **Kim Jong Il** are the defenders of their destinies. This is their faith and conscience.

People should never give up such faith which is retained in their hearts of their own accord. This is substantiated by the unshaken conviction entertained by Li In Mo who is known far and wide as an incarnation of faith and will.

He was a war correspondent who fought in the Korean war more than 40 years ago with pen and rifle and was found missing for decades of years. Wounded in battle he was arrested by the enemy and kept in prison for 34 years. After undergoing much suffering in south Korea without anyone to rely on for 43 years, he came back to the motherland as an incarnation of faith and will. He was an invulnerable hero. 43 years exceed 15,690 days. No one could ever believe that a bare-handed weak man would survive for such long years the brutal tortures of the human beasts, and the appeasement and deceit. If the prisoner bound in the clutches of the fascist hangmen had any idea to surrender, it would have taken him only a few seconds to sign on the paper of his conversion.

It is quite surprising that he lived out every minute for so long a period, without abandoning his former idea and conscience under any coercion. It is nothing short of a miracle that he is still alive in our world. The miracle, however, was neither a wonder of Heaven nor a magic of "God".

His life which changed its course from a hell to a paradise over the chasm of death teaches the truth that only when a man keeps his faith and will can he live an eternal happy life.

What are his faith and will? They are based on the absolute respect for his leader. The faith and will which are devoid of a vital core and mental pillar can never be solid and everlasting.

How could Li In Mo withstand the threatening death at the blood-stained slaughter-house, if he had not the belief that as long as the great leader General **Kim Il Sung** led him he could win, not the firm confidence that the General's bosom is precisely a cradle of true life for all his soldiers, not the

conviction that the guidance of the General leads to the bright future of the revolution and the national reunification and prosperity, and not the unusual resolution and will to overcome any of hardships and privations even if he might die 100 times and to respect and follow the peerless man of his leader like "god"?

He sustained his faith as a soldier of the great leader, kept his pure conscience and exalted his political integrity though living in a solitary ward for scores of years without anybody who would comfort or understand him.

For his absolute trust in the great leader Li In Mo came to enjoy public respect and love as an incarnation of faith and will, which is the highest honour not a revolutionary in the world ever carried off.

Loyalty and filial devotion to a leader is fully demonstrated in that the entire people entrust the great leader with their destinies forever and firmly support and safeguard the party and the leader. The leader and the people are linked with the same destiny. The leader is a pioneer of the people's destiny and the people are a fortress defending him.

Today the entire Korean people advance along the road of victory and glory under the guidance of dear Secretary **Kim Jong Il**. They place their destiny under his charge and defend him, entertaining the firm belief that he is the only person with whom the destiny of the country and the nation should be entrusted.

Here is a striking example showing how steadfast the Korean people are in their determination to defend their leader at the risk of their lives.

In the summer of a year, a fishing boat of Nampo Fishing Station on the west coast of Korea drifted out of territorial

waters because of an unexpected accident.

Suddenly south Korean naval ships appeared and made an attempt to capture it. The situation was critical. The skipper of the fishing boat determined himself not to leave the portrait of the great leader President **Kim Il Sung** in his ship to the enemy's hand, ordered the crew to gather on the deck and told them with all his heart to safeguard the portrait at the risk of their lives, saying that man should be ready to die a glorious death, if need be.

The skipper carefully wrapped the portrait so that it might not be wet in water and took it in his bosom. Then, he, with lead weights around his body, jumped into the sea, shouting "Long live the great leader Comrade **Kim Il Sung**!". All other crewmen followed him in order to safeguard the great leader who had saved and glorified their fates and not to disgrace their valuable political integrity.

It is by no means easy for one to take one's own life by oneself. But the fishermen died a heroic death because they were intensely loyal and filial to their leader.

The steadfast determination of the Korean people to safeguard their leader at the risk of their lives is distinctly shown in the days of trying ordeals.

The recent years in retrospect have been a period of severe trials decisive of the future of the Korean people and socialism. The imperialists and the reactionary forces of the world have threatened and blackmailed the D.P.R. of Korea militarily and attempted to suffocate her economically.

But the young Koreans made a loyal determination to be 5 million rifles and guns and 5 million Li Su Boks. (Li Su Bok is a hero who blocked an enemy pillbox with his own body to open the route of charge during the Korean war.)

During the semi-war state in 1993, 1.5 million young people volunteered to serve in the army and the entire people rose up resolutely, thereby clearly demonstrating that their resolve was by no means an empty talk.

As long as there are such a death-defying people, no enemy can dare to attack the D.P.R. of Korea.

The people's loyal and filial devotion to their leader found its concentric expression notably in giving full play to their sacrificing spirit and mass heroism in the struggle to realize the plan and intention of the leader.

The trail of socialism is the road of arduous struggle to win a victory over severe trials and difficulties. Moreover, the obstinate manoeuvres of the imperialists to blockade and suffocate socialism are laying countless obstacles and difficulties in the way of socialism.

The question lies in what position and spirit the people, direct builers of socialism, fight on.

There can be neither insurmountable difficulties nor unbreakable fortress for the people who are fighting to the hilt under the guidance of their respected leader.

Today the Korean people are doing all in their power to realize what is intended and desired by the dear leader Comrade **Kim Jong Il**.

At the exciting report that Secretary **Kim Jong Il** became Supreme Commander of the Korean People's Army, Mrs. Kim Kwang Ju in Pyongyang sent all her 8 sons and a daughter to the People's Army. Labour Heroine Mrs. Jong Chun Sil, director of the Jonchon County Commercial Management Office, reclaimed many plots of fields and grew raw materials in the spirit of self-reliance, and thus helped improve the living standards of her county people so as to

delight the Party and the leader. Their noble mental world eloquently illustrates the filial obedience of the children to their father.

Now, more and more young people are volunteering to work at onerous sections of economy including mining industry.

The problem of employment has already been solved satisfactorily in Korea. Everybody is invested by law with a right to select a job according to his or her mental aptitude, ability and hope. The promotion of the technical revolution and industrial modernization has removed the difference between heavy and light labour and turned labour literally into song and dance.

However, due to the specifications of production, there are relatively difficult and less difficult works.

The Korean youth are ready to go anywhere at the call of the Party and dedicate their wisdom and ardour.

Discharged soldiers collectively go to work at mines of their own accord, and bear the brunt of making innovations by forming "discharged soldiers' tunnelling teams" and "discharged soldiers' coal-mining teams". Girl senior middle school graduates volunteer to work on farms and become forerunners in increasing agricultural production. Such is a common practice which can be witnessed anywhere in Korea.

When a new mine was developed, 10 girls of the Songchongang Garments Factory of industrial city of Hamhung went there to be lifelong companions with the discharged soldiers there.

Among those who volunteer to work at difficult sections are Party, administrative or economic officials. For example, a deputy department director of the Foreign Ministry of the

DPRK settled down in a farm with his family.

Such laudable acts by no means seek for personal comfort, enjoyment and honour or temporary purposes. It is a filial obligation of those who want with their whole heart to find pleasure and happiness in attending on the fatherly leader and to repay his benevolence and love. With this loyal and filial duty people voluntarily do shoe-shining and street cleaning which had been regarded as base jobs.

Under the slogan "We will carry out whatever the Party is determined to do!", the Korean people are now displaying unparalleled devotion to bring the idea of Secretary **Kim Jong Il** into practice.

It was well shown during the period of the 3rd Seven-Year Plan (1986-1990).

When Korea was fulfilling this plan, socialism suffered a setback in some countries and the imperialists became more undisguised in their moves against socialism and the D.P.R.K. The sudden change of the situation caused great difficulties and obstacles in socialist economic construction. But the greater the difficulties became, the further the Korean people redoubled their courage and did wonders to hit all targets of the 3rd Seven-Year Plan.

Kwangbok Street with more than 25,000 flats and Tongil Street (Street of Reunification) with 30,000 flats came into being in a few years in Pyongyang and a lot of monumental creatures including the world- famous 8 km-long West Sea Barrage were constructed. The independent character and might of the Juche-based industry were strengthened and the solid foundations of agricultural production laid down. They all constitute a convincing demonstration of the noble revolutionary spirit of the Korean people who are devotedly

endeavouring to materialize the behests of the great leader President **Kim Il Sung** and the intention of the dear leader Secretary **Kim Jong Il**. Thanks to the devoted efforts of the people the intention of the Party and the leader are being translated into reality and socialist construction is making a vigorous advance.

Now the Korean people are making positive efforts to execute the agriculture-, light industry-, and foreign trade -first policies which are the tasks for the period of readjustment in socialist economic construction.

Facts attest to the solid ties of the leader and the people.

2) Laudable Deeds Prevail the Whole Society

Unselfish comradeship

The real features of Korea, which is a great family, are clearly seen in the true comradeship of the entire people who help each other and share weal and woe.

The comradely relations are most valuable in human relationships. Such relations are the ones between close brothers and sisters who share in the same purpose with common lives. The love, which is formed in the comradely relations, is incomparably nobler than the affection formed in the relations of intimacy between families or friends.

The boundless love of comrade is priceless.

One can live separated from his parents, wife and children but can never away from his comrades. If relationship between people is to be truly sincere, it should be formed in close ties of comradeship.

In Korea where the great leader is respected as the father, all members of the society are members of one big family and

real comrades sharing the same destiny. Irrespective of the differences of their native places, occupations, dispositions and propensity, they are united by true comradely bonds, and value and love each other as brothers.

Unselfish comradeship fully displayed among the Korean people finds its plain expression, above all, in the fact that they regard the pains and misfortunes of others as their own and do their best to mollify them.

The following happened in the middle of January 1993 in a people's hospital near the Military Demarcation Line.

A worker of the supply department of the Kaesong Physical Culture and Sports School got serious burns and brought to the hospital. In order to save this patient a medical team of able doctors was formed to give him a first aid treatment. More than 10 doctors and nurses including the director of the hospital donated their blood to him.

Then, skin grafting began. Quite a lot of skin was needed. More than 150 medical workers of the hospital donated their skin and flesh to the patient.

At the time of second skin grafting, many people in the city came running up there. The attending surgeon persuaded them to go back home, saying that the medical workers would manage it by themselves. But nobody retreated. As a result skin from more than 180 persons was grafted on the patient.

The help of the medical workers and people in the city brought perfect recovery to the patient.

There is another moving example. The chief oculist of the Anju City People's Hospital cut out from the eyes of his dear wife and daughter what was necessary for a patient and grafted them on his eyes so that he could recover his sight.

If anyone falls dangerously ill in Korea, hospital doctors

and nurses, neighbours and fellow workers, to say nothing of his family and relatives do their best to cure his or her disease.

It is unimaginable in exploiting society where one does not hesitate to take away other's life for his own interest.

The beautiful traits of the Korean people who value and love human beings are also found in taking deep care of helpless old people and parentless children as their own flesh and blood.

It happened in September 1992 in a neighbourhood unit of Sunam District, Chongjin. Three brothers, who were 12, 14 and 17 years old respectively, lost their father. Their mother had died of an incurable disease one year before.

The relatives and neighbours proposed to bring them up at their homes. But the children refused their kind offer, because they had no worries about themselves, and because the state feeds and clothes them and ensures their schooling. Also the neighbours sincerely helped them. In their parents' place, there were relatives and neighbours who loved them.

Especially, the kindness of a neighbour was beyond description. He frequently brought special food to the orphans and provided them with ample studying conditions. In this course the neighbour and children got deeply attached and at last the children joined the neighbour's family. Deeply moved by this kindness, the whole neighbourhood, the householder's office and the school gave a sincere help to the family. The office of the householder built a new house for them and the stores supplied them with foodstuffs and daily necessities regularly.

There are many families in Korea that bring up children from orphanages at home.

In any country there are families that bring up orphans. In most cases the orphans are adopted by childless families or employed as servants.

In Korea it is quite different People here adopt parentless children and bring them up like their own children.

That is why, Korea has children without parents but not orphans, for the state assumes responsibilities for their food, clothing and schooling until they reach the working age.

Upon their graduation from senior middle schools, Korean children go on to universities or start working at different sectors of the national economy according to their hopes.

Therefore, those children without parents cannot be called orphans.

To adopt parentless children in Korea is prompted by an impulse not to seek their favour but to bestow full parental love upon them.

It is really like a dream that parentless children are growing up happily, free from the grief of orphans, thanks to the great benefits of the state and the warm care of society, collectives and neighbours at the time when 10 million or more children are forsaken to be starved and frozen to death in the world.

Quite a few families in Korea look after helpless old persons as their own parents.

In the middle of November 1991, an old woman in her seventies, called at the Administrative and Economic Committee of Yodok County, South Hamgyong Porvince and asked an official concerned to send her to an asylum for the aged, because she was too conscience-stricken to rely exclusively on the social security services and the kind neighbours, adding that she did not want to trouble her neighbours at least. At her request the official fell in deep thought. It would be easy for him to accept her request, but he did not. A thought that it would be much better for her to spend the rest of her life with the beloved neihgbours in the

familiar place occurred to him. So he brought his thought open to his wife and children that evening.

The family agreed with his idea to take her to their home. When she was told about his idea, the old woman was deeply moved to tears. When the old woman was moving to his family, she was warmly seen off and welcomed. When her birthday came round at her new home, the neighbourhood arranged her birthday feast and wished her a long life.

Such good deeds are countless in Korea.

The Korean people are mentally noble and beautiful in comparison with the realities of other countries where children forsake parents because they are old and sick.

The sincere comradeship of the Korean people is commended most highly when one sacrifices oneself to save the collective and comrades at a dangerous moment.

In March 1993, a work-team leader of a machine tool factory in Huichon was walking along the railway. At that time a school boy was struggling with a hand cart on the railroad. The boy was on his way home after spring-time tree planting with his classmates, drawing the cart with which he had carried seedlings. He was just crossing the railroad when the cart was sandwiched between the track and the sleeper.

When the boy was trying hard to push the hand cart out of the railway, a passenger train was coming nearer. It was no more than 150 metres between the boy and the train.

The work-team leader ran towards the boy and pushed the boy out of the railroad first and then the hand cart.

The train put on the brakes but whizzed past him 20 metres. The worker was fatally wounded and fell down. A first aid treatment could not revive him. At the cost of his life he prevented a railway accident and saved the schoolboy and

hundreds of passengers, and protected valuable state property.

There is another unbelievable story that surprises everybody.

One summer day two little children were drowning in the Jaeryong River. At the scream for help an official of the Unjon Fishery Station ran to the spot and found that one of them was his daughter.

He jumped into the river and was swimming towards her when he saw the head of another child popping out of the water farther away. He turned to that object, not to regret a moment's egoism all through life. When he saved the child his daughter had already sunk into the water.

This act is underlain with the ideological sentiment that nothing is more beautiful and precious than the life dedicated to the collective and comrades.

There have been many touching stories about sacrificing oneself for the others. We can never see anywhere in the world such a mental world of the Korean people as to help and serve the others without selfishness and even at the risk of one's life.

It is unimaginable in exploiting society where the value of man is decided by money. Those who are equipped with socialist morality which regards man as most precious can behave so.

Armymen and people are real brothers

A real feature of Korea forming a large family is also represented graphically in the strengthening of the close ties of kinship between the army and people.

The army - people relationship is very important in

realizing the harmony and unity of a society. There is nothing to fear when the army is united firmly with the people.

The army - people bond of kinship is a strong foundation of the single-hearted unity of the whole society and a guarantee for victory. This relationship can be realized only by the army and the people who have their supreme commander in the person of a great leader.

The Korean people's assistance to the People's Army is for the sake of the soldiers of Supreme Commander General **Kim Jong Il** and the Army's help to the people is for the accomplishment of his noble intention. That is why, the army and people help each other in their efforts to bring his idea and plan into reality and creditably carry out the tasks assigned to them, firmly united as one.

The army - people unity of Korea is vividly expressed, first of all, in such a noble mental world that the army loves the people, gives an active assistance to socialist construction and spares nothing for the lives and property of people.

It has been known in history that in any society the army assumes only the military duty to defend its country with rifles.

In Korea, however, the People's Army not only discharges its duty to defend its country but also takes a good share in socialist construction.

The officers and men of the People's Army take a great pride in giving a helping hand to the people at spare times between military and political trainings. Everywhere in Korea there are "Army - people fields", "Army - people bridges" and "Army - people reservoirs". They are living examples showing the Army's active labour assistance to the people in socialist construction. And not only that.

The People's Armymen do not hesitate to sacrifice

themselves for the lives and property of the people.

At the end of November 1992, several pupils aging 13 or 14 were playing on an ice-bound reservoir. All of a sudden, a layer of ice was broken and a boy slipped into the water. Two boys near him also slipped alike into the water. The drowning three boys struggled to seize the unbroken ice layer and climb onto it. The more they tried, the more the ice got crushed. Meanwhile one of them was drawn deep under the ice. A woman who had witnessed the scene from afar cried for help in great surprise. Having heard her shout a travelling officer and noncommissioned officer of the People's Army rushed to the spot. The noncommissioned officer almost reached the children but fell into the water with the breaking of ice. So did the officer who was crawling on the ice to reach them.

They approached the children inch by inch, breaking through the ice sheets with their fists and elbows. Each time they crushed the ice with their forzen fists, blood was splashed about. Their sleeves were torn and soaked with blood. They managed two boys out onto the ice layer and, with a sigh of relief, were climbing out, when those two boys shouted that there was one more under the water.

Although worn out, the two armymen jumped again into the water. After a good while, they found out the boy under the ice and raised him up.

Each time they put him on the ice, it got broken under his weight. After repeated failures, the noncommissioned officer put the boy on his shoulders and supported by the other officer, moved towards a thick ice.

At last, they forced the boy onto the ice. But the two servicemen could not come out of the water and sunk to the bottom. They laid down their precious lives to save the

drowning children.

With this self-sacrificing spirit for people, the People's Army has taken quite a number of praise-worthy undertakings. When a bank was in danger of giving way owing to the heavy rain, armymen blocked it with their bodies without hesitation, thereby protecting farming lands. When a truck loaded with fish to be supplied to workers before the New Year's Day was slipping off towards a cliff, soldiers of a unit on the march stopped the car by throwing themselves under its wheels.

Such laudable acts prove that the Korean People's Army is a real people's army protecting the lives and property of the people with their lives.

Army - people bond of kinship is also expressed in the people's sincere assistance to the People's Army.

Regarding the officers and men of the People's Army as their own children, brothers and sisters, the people help them lest they should feel any inconvenience in military activities.

Thanks to a good supply from the state, the armymen are not short of daily necessities and food. But the people send them many comforts just as the tender-minded parents want to give more to their children.

Over the past 20 years Kim Sang Hyon, a farmer of the Kagok Co-op Farm of Jangpung County, Kaesong City, and his family have assisted the People's Army with sincerity without seeking appraisal or reward. They have sent to the army units a lot of supplies including over 60 pigs, 700 hens, 300 chickens, 870 rabbits, 60,000 eggs and 200 steamed hens.

The mental world of the entire people, young and old, who wholeheartedly help the People's Army, proceeds from their deep awareness that they can take an active part in

socialist construction and live a happy life in peace owing to the armymen who are firmly safeguard the fatherland.

The army - people ties of kinship are distinctly seen notably in the whole society's concern and love for the honoured disabled soldiers.

Those who get wounded in military services to defend the fatherland and discharged are called the honoured disabled soldiers.

It is a recognized fact that quite a few countries have the war wounded and that they are in miserable conditions. The disabled soldiers in Korea, however, are being loved and respected under the care of the whole society.

It is a noble ideological sentiment of the Korean people that the honoured disabled soldiers who have dedicated their youth to the fatherland should be happiest and nothing is spared for them.

Girls regard it most honourable to marry the disabled soldiers of their own accord; and to help and care for them constitutes a trend of the society.

Many girls have married the disabled ex-servicemen and become their life-long companions to help them unselfishly. It is now a common happening in Korea.

It is by no means easy for the hopeful young girls to live their whole life with the disabled who cannot see or walk.

Here is one of the many stories about the girls who married the disabled ex-servicemen.

One day, Li Ran, a girl radio operator of the Post Office in Sinpo City was told by her father to marry a young man who was to be discharged from the army. She did not accept his proposal. Because she had not entertained a good feeling toward the man in their schooldays.

One summer day nearly 6 months later, she heard that the young man had been seriously wounded during service and hospitalized. They said that he would be discharged and come home soon. She was greatly surprised and afflicted with the misfortunes of the man who had not been in her mind. After several nights' deep thought the girl made up her mind to become his companion for life. So, she went even before his discharge to the hospital where the man was under treatment and nursed and encouraged him. Her father praised and actively supported her and the young man and the girl had a wedding ceremony with the blessing of everybody.

People thought much about the beautiful-minded girl who had refused to marry the armyman when he was healthy, but voluntarily wedded him when he was disabled and in need of help.

Here is another beautiful example that a young man got married to a disabled woman soldier.

In a factory of Phyonggang County, Kangwon Province, there was a disabled woman soldier who had had a third-degree burn on 65 per cent of her body from an unexpected accident in the army and became disabled.

The villagers were proud of her who had served in the Army with credit and took a good care of her.

Having learned the fact, a university student, who was her schoolmate, felt sympathy for her and thought that it should be a bounden obligation of a Korean youth to live with her for life. As soon as the vacation began, he visited her in his village to open up his mind and told her not to be discouraged. Back to his university, he wrote encouraging letters to her.

In October 1992, he graduated from the university and got an appointment. Availing himself of his first leave, he went to

his village and married her.

The young men's and women's marriage to disabled ex-soldiers is actively supported by their parents.

So Sang Bo, a worker of the Huichon Locomotive Corps, married off his 4 daughters to disabled soldiers and some other people united their daughters and sisters in marriage with invalid people who had served in the same army posts. Thanks to these wonderful persons, the disabled ex-soldiers are now living and working as optimistically as they did in the army.

At a time when those who became disabled while fighting bravely at the front kill themselves out of pessimism and wander about as beggars in those countries where socialism has collapsed, the disabled soldiers of Korea are leading a happy married life with pretty girls enjoying the best wishes of people.

There was a student who went on wheel-chair to the writers' class of the linguistics faculty of a university of education in Pyongyang. He was a disabled ex-serviceman; the lower half of his body was paralyzed because of the wound he had had during the military service. He wanted to become a writer. His tender-hearted wife intended to carry him to the college by a wheel-chair. But there were other problems. He should enter and leave the classroom and go up and down the stairs by himself. So his classmates volunteered to help him.

Once it was raining so heavily that even other students found it difficult to go to school. The wife was very sorry to trouble the classmates, so under the agreement from her husband she said a lie that her husband had left for the hospital to receive a medical treatment. Without any further

word the classmates went back to fetch him from the hospital. But he was not there. Now that everything was clear, they came to his home again and brought him to the university. Rain or snow, they helped him to attend the class.

A couple living in Jangsuwon-dong, Samsok District, Pyongyang have their own moving story. They are disabled ex-soldiers who got married in the spring of 1966. The wife served the husband with all kindness. Since several years before she had been suffering from lumbago.

Hospital doctors gave her different medical treatment to cure her, who had devoted herself to her husband. But there was no effect. One day the husband heard on TV that a stock farm in Chongjin City was producing large quantities of medicines good for women's diseases. He thought that the medicine would be effective for her disease and wrote immediately a letter asking for the medicines.

The day after he received the letter from the disabled soldier, a leading official of the stock farm read it to the employees. Everybody came out to help her. They prepared different kinds of medicines for each symptom and senior officials decided to bring them to the patient, instead of sending them by parcel.

It is over 400 km between Chongjin and Pyongyang. But in order to relieve a disabled soldier from pains, they did not care even a long distance.

Since the entire people love and take a good care of disabled soldiers, the officers and men of the People's Army are fighting for the fatherland and people going through fire and water, and the army - people unity gets further strengthened.

The army - people unity which is forged in blood enlivens

the society and serves as a great motive power which brings about earlier national reunification and promotes socialist construction.

2. THE BIRTH AND GROWTH OF THE GREAT FAMILY IN HARMONY AND THE SOURCE OF ITS STABILITY

As is known, it is by no means easy to achieve the harmony of even a family that is united by blood. So it is not easy at all to realize the harmony and unity of all people who are different from each other in residences, occupations, knowledge, ages and living backgrounds.

As there are causes and motives for every change and development of things and phenomena, so is there the source of power in strengthening and developing Korea into a great harmonious family.

Let us have a look at some of the important questions.

1) To Hold the Great Leader in High Esteem as the Father is the Life-Line of the Great Harmonious Family

As the tradition of a family depends on the parents, so does the characteristic of a society on its leader.

If a leader is great, his people will be noble both mentally and ideologically.

The great leader President **Kim Il Sung** regarded the ancestral traditions of humanity, goodness and virtues as the

pride of the Korean nation and conducted the excellent politics of benevolence.

Thanks to the benevolent politics pursued by dear Secretary **Kim Jong Il** who loves the people boundlessly, the relations of comradely love and duty have been formed between the leader and the people and, on this basis, the comradely love and obligations are developing among the entire people.

Giving priority to arming the entire people with the man-centred Juche idea, Secretary **Kim Jong Il** has also paid attention in imparting collectivism to the people.

The Juche idea is a man-centred thought. It calls for valuing and loving man and dedicating everything to his interests.

The Juche idea is based on the philosophical principle that man is master of everything and decides everything.

Collectivism is a principle of social life which demands to combine both individual and collective interests while giving priority to the latter and to promote the development of the collective while helping each other in a comradely manner. Apart from the interests of collective one can never think of his own interests and, only when one defends the interests of collective, can his interests be guaranteed. Herein lies the superiority of collectivism.

As a social being, man regards it as happiness and a real worthy life to live helping and assisting each other. It is man's intrinsic nature to feel quite uneasy and painful at being antagonistic to and jealous of each other and isolated from others, and to share sweets and bitters while supporting and helping each other.

The Juche idea and collectivism serve as a source

realizing such an essential demand of man.

Only when one is firmly armed with the Juche idea and collectivism, can he value and love man and give a full play to his righteous and noble character with an ideological readiness to unhesitatingly sacrifice himself for comrades.

The Korean people have been thoroughly equipped with the Juche idea and collectivism, thereby creating such a sound and pure cultural and moral life as to respect the interests of society and collective.

Dear Comrade **Kim Jong Il** presented the slogan "We serve the people!" and leads all the officials to serve the people devotedly.

It happened on one cold winter day.

In order to repair a dormitory of artists the officials concerned moved the boarders to other places with their consent and made them stay there for the time being.

Secretary **Kim Jong Il** got to know it and could not suppress his surprise at the fact that the functionaries who had to look after the people's life gave discomfort to them.

He immediately called up the responsible official on the telephone and asked him about the repair of the dormitory and the whereabouts of boarders.

Having heard that they had gone to their relatives or friends, Comrade **Kim Jong Il** said: How can they live on cold winter days when they are driven away without any proper arrangements? It is a bureaucratic method of work....

Then, he telephoned a leading official of the organ concerned and told him to severely discipline the official who had sent out the boarders in cold winter. Hearing his words the leading official admitted his error and apologized to the dear leader. But he retorted that an apology should be made

not to him but to the boarders after they settled down.

Following his reproof the official made arrangements first to settle the boarders down to life and then made a sincere apology to them for his arbitrariness and asked for their pardon.

Comrade **Kim Jong Il** did not tolerate practice alien to the faithful servants of the people and adopted steps to educate the officials in the spirit of devoted service for the popular masses.

As a result, they are taking a good care of the people lest there should be any trifling inconvenience in their life and are doing their best to carry out the popular policies of the state for the people. All the people are enjoying a harmonious life in the socialist society which serve them.

In particular, Secretary **Kim Jong Il** underscores the need to deepen the educative influence with positive examples in conformity with the requirements of the reality in which beautiful and noble traits are prevailing. He himself cultivates embryos of the affirmative deeds into examples for all and ensures that laudable deeds are performed everywhere.

For example, the above-mentioned story of an ordinary man who saved the other's daughter first from the jaws of death only to lose his own has been known throughout the country and mentioned even in the reminiscences of the great leader President **Kim Il Sung** "With the Century".

Having heard that an official of a fishery station had rescued the other's daughter first instead of his own from a danger of being drowned in the Jaeryong River, Secretary **Kim Jong Il** spoke high of his pure conscience as the most beautiful human morality and highly praised him, writing in person: Do take a pride in the father of Yong Sim. This is one

of examples which are associated with the lofty love of Comrade **Kim Jong Il** who regards men most precious, exalts the life devoted to comrades forever and makes it known throughout the world.

Dear Comrade **Kim Jong Il** takes heed to any merits, though trifling, introduces them to all parts of the country and, putting aside other affairs, teaches the methods to introduce and propagate them, some through newspapers, radios, televisions or documentary films and others in discussions for practical effects and at meetings for the exchange of experience according to their contents and characteristics.

Sometimes, immensely pleased about even a simple act, he writes letters of thanks at small hours or sends thanks to those who did good things, thus making them famed in the whole country as the owners of beautiful morality.

At a time when a morality of the stronger preying upon the weaker was revived in some countries, a meeting of forerunners of communist morality was held in Korea, at which hearty cheers for man burst out. It was due to their overwhelming pride in having the great leader.

Li Jae Sang, worker of the Komdok Mining Complex, stated with emotion at the National Meeting of Forerunners of Communist Morality: "It is true that as harmony prevails in a family with a good father so does the spirit of unity and co-operation to help each other over a country with a great leader".

He is right.

As there are parents in a family, so is there a father who looks after and leads the people in a harmonious society.

The Koreans are happy people who are ascertaining this truth of life through their daily experiences.

2) Korean-Style Socialism is the Foundation of the Great Harmonious Family

The noble traits which are fully displayed among the Korean people are based on Korean-style socialism and abundantly attest to its great vitality.

The ideological and spiritual state and moral qualities of man depend chiefly on a social system.

Relations between people in quite a few exploiting societies based on individualism are a relationship of discord and confrontation, antagonism and jealousy, and any self-sacrifice and self-devotion for collective and comrades can never be found there.

Korean-style socialism centred on the masses is a harmonious and united society in which is flourishing a relationship of cooperation between comrades who hold man dearest and help and support each other.

Korean socialism was established by the great leader President **Kim Il Sung** for the first time in history by applying the political philosophy centred on the masses.

It is a peculiar socialism in which the popular masses are masters of everything and everything serves them; it is a perfect socialism which thoroughly satisfies human ideal and aspiration.

The degenerated tone of society can never be seen at all and everybody enjoys a stable socialist political life, an abundant material life and a sound ideological and cultural life.

Let us take a close look at it.

A priceless political life

One may said that political life is of decisive significance in social life.

Only when the popular masses become masters of the state and society and self-consciously take part in political life as such, can they lead an independent and creative life.

Thanks to real socialist democracy the Korean people exercise all sovereignties and participate in state management with equal political rights as masters of society and conduct socio-political activities as they please.

The Korean people are exercising genuine political rights, holding legitimate positions in power organs of different levels.

As for the composition of deputies to the Supreme People's Assembly of the Democratic People's Republic of Korea in 1990 (They are equal to parliamentarians but called deputies in a sense that they represent the idea and interests of the masses), out of the 687 deputies, workers were 37% and peasants 10.4%, thus totaling 47.4% (385 persons), and women accounted for 20.1%. Most of the rest were former workers and peasants or people of working backgrounds.

In local power organs, too, workers and peasants take an overwhelming proportion. For example, workers hold more than 54% of all deputies in a district of industrial area.

Once a former worker was elected to the Parliament in Britain. At that time, the British Prime Minister was said to "have expressed astonishment".

There is not a single man of worker or peasant origin among the members of the south Korean national assembly.

Facts clearly show how valuable the political freedoms

and rights of the popular masses of Korea including workers and farmers are.

In Korea all people are affiliated with certain political organizations and assume the responsibility and role of masters of politics.

Everybody holds his own life dear and tries to make it worth-while. Nobody wants to spend his life at random without an aim if only he has a normal thinking power. But a thought to live a true life alone can not help him to do so. There may be actually differences in men's lives and one may leave a stain on his life.

How to realize the lofty aspiration of man for worthy life has been attracting everybody's concern from ancient times up to the present ever since the appearance of the philosophical thinking of mankind and, hence a branch of sciences called the philosophy of life emerged.

As man is a social being, his real life lies in realizing his independent character. This independent character of a social being can be realized only through organizations.

In Korea all members of society join the parties and public organizations of their own accord, and exalt their socio-political life under the guidance and support of the organizations through life from childhood.

The Workers' Party of Korea, the guiding force for the cause of socialism, is composed of workers, peasants, working intellectuals and other working people.

Beside those who are affiliated with the party organizations, everybody belongs to his/her relevant organization: workers to the Trade Union, co-op farmers to the Union of Agricultural Working People, youth to the Youth League, Women to the Women's Union, students to the Students Union and children to the Children's Union.

Through these organizations their socio-political life develops.

With this socio-political life the Korean people are single-heartedly united as one around the Party and the leader and vigorously striving to achieve the common aim, helping and supporting each other under the slogan: "One for all and all for one!"

It is the greatest pride of Korea and a source of the invincibility of the Korean people which can not be found in any other country.

The Korean people are free from any discrimination in socio-political life. Those who have complicated family backgrounds and checkered socio-political careers as well as workers, peasants and intellectuals participate in socio-political life with equal rights.

At the same time they are substantially provided with genuine democratic rights and freedom.

The entire working people, as masters of the country, not only take part in socio-political activities with the right to elect and to be elected, but are also entitled by the state to work and rest and to receive universal free education and free medical care.

The socialist constitution guarantees the freedom of religious belief.

There are Jangchung Cathedral, Pongsu and Chilgol Churches in Pyongyang City and many other Buddhist temples like Pohyon Temple in Mt. Myohyang.

However, in order to obliterate socialism of Korea, the imperialists and their subsidized propagandist media are conducting loud but false propaganda as if there are neither democratic rights nor liberties in Korea.

It is a fabrication and groundless sophistry.

Equitable economic life

Economic life constitutes a basis of social life.

The independent and creative life of man is ensured by free and abundant material welfare.

In the economic domain, too, the Korean people hold the position of masters and enjoy an independent and creative working and material life.

The working masses of Korea where they are genuine masters of the state and society are virtually guaranteed the right to work by the state and live a fruitful labour life.

In Korea, unlike in other countries where a large number of people wander about streets without any jobs, there is not a single unemployed person. When they reach the working age, the working people are provided with stable jobs by the state according to their desires and abilities. But in other countries the number of unemployed persons is ever increasing. For example, it exceeds 9.7 million in the United States, 3million in France, 6 million in Russia, 700,000 in Hungary and 870,000 in Bulgaria.

The Korean working masses are also ensured the safe, cultural and modern working conditions.

In Korea the technical revolution to free the working masses from difficult labour is one of the tasks of the continuous revolution which should be carried out after the establishment of the socialist system and for its realization an active exertion is on. Harmful and onerous production processes and operations are disappearing and factories and workshops are modernized and automated, thereby turning labour literally into joy.

With the automation of production processes, iron and

steel workers pour out streams of molten iron by means of wireless set and circuit TV. In the past cement workers were so much covered with dust that their sons bringing lunch for their fathers could not recognize them. But it has become an "old story" now and work places are safe and clean.

According to press reports, labour accidents killed more than 3,000 workers and wounded over 200,000 more in south Korea. In 1992, over 350 workers on average were killed or wounded every day by labour accidents.

In Korea labour is characterized by the fact that it is not a mere economic activity for creating material wealth but a practical one to carry out the lines and policies of the Workers' Party of Korea and bring about the prosperity of the fatherland and the welfare of the people.

Wherever they work — in coal and other mines, co-op farms or any other places — the working people of Korea are fully aware that their work is for the sake of society, people and collective and for implementing Party's policies.

It is seen in the fact that irrespective of the distinction of trades they are deeply attached to their jobs and work honestly.

Shoe-mending and street cleaning used to be meanest during the Japanese colonial rule. However, now those on such jobs receive public respect. Street cleaners and ondol (Korean floor heater) repairmen who were despised in the past have become "merited street keeper" and "merited city keeper" and are enjoying the respect and special treatment of society and people.

Thanks to the benefits of the state which satisfies the ever-increasing demands of working masses for culture and rest, the working life becomes more worthwhile and happier.

The working people enjoy paid leaves at holiday homes and health resorts at state expense for food, cultural

entertainment and travel.

That is why, they are finding a genuine worth and pride of man in labour.

There is not a distinction between the rich and the poor in Korea.

It is the most important feature of the material life of the Korean people that they are well off without any distinction between rich and poor.

According to a source, in the United States the wealthy and privileged who hold 1% of the population own 37% of the total property while the poor families who account for 90% of the population have less than 32% of the total property.

In south Korea, millions of families are homeless. But the privileged live in luxurious houses costing 3 billion won at minimum and 14 billion at maximum. There are those who have more than 10 villas each.

The people's living has been ruined beyond description in those countries where capitalism has revived. Those under the poverty line number 2 million in Bulgaria and 40% of the entire population in Poland.

However, thanks to the popular policy of the state the Korean people are living equally well without any gap between rich and poor.

This policy reaches every nook and corner of the life such as food, clothing, housing, medical care and education.

Let us make a close survey.

First of all, everybody is supplied with rice, which is a staple food in Korea, at prices next to nothing.

At present, nearly 800 million people of the world are suffering from famine and the solution of the question of rice, the question of food, is a matter of everybody's special concern.

But the Korean people have no worry about the problem of food, for the state purchases rice from the co-op farms and supplies it to each family regularly at nominal prices according to the number of family members.

The state buys rice from the farmers for 82 chon (0.82 won) and maize for 58 chon per kilogramme and supplies rice to factory and office workers at 8 chon and maize at 6 chon per kilogramme. Besides, the state bears all expenses for the processing, storage and transport of grain.

After all, each family pays the expenses for grain on average 5 won and 25 chon per month, less than 1.8% of its monthly income.

Since the state bears almost all the price of rice and supplies it to the people at the price next to nothing, nobody ever feels a burden of it. Those who lost ability of work, the disabled and pensioners, can purchase grain out of the state subsidy to them.

Food grain is supplied to each household in accordance with a unique standard, irrespective of the number of breadwinners. The food supply system of Korea is an excellent one enabling everybody to be supplied with rice.

In Korea the state builds houses and allots them to the people free of charge.

Foreseeing the communist policies, the founders of scientific socialism presented the solution of the housing question as one of the most difficult tasks.

Engels said: "It is hardly possible for a proletarian state to allot houses free of charge at least in the period of trasition". And Lenin noted: "Switching over to giving houses gratis means a complete decline of the state (Lenin had a view that the state would wither away in a classless society)".

But in Korea the state builds houses for hundreds of thousands families every year, allots them to all working people free of charge and covers up 75 ~ 90% of the house rents.

In particular, the farmers live in modern rent-free houses built at state expense.

Thanks to this popular policy all the Korean working people are enjoying a happy life in their own houses without any burden of housing.

But the housing situation is beyond description in other countries.

A material says: "In case of Japan, 13.4 million households throughout the country and approximately half of the entire households in Tokyo are facing the housing shortage".

More than 5 million people are roaming about without houses and 33 millions are living in rented rooms in the United States. What is more, 14 million persons are living in the so-called "houses" sheltered with straw mat or strawboard, being unable to pay house rents.

The situation is all the same in Britain. Two million homeless people are roaming here and there, sleeping in underground railway stations and passages and under bridges. In London alone, there are 100,000 such poor people.

These statistical facts afford a striking contrast to the happy life of the Korean people who are not only supplied with houses free of charge but also pay little or no rent.

The Korean people are also free from worries about medical care and schooling.

A foreigner visited the Pyongyang Maternity Hospital where he met a woman leaving it after delivering a child.

Here is a conversation between them. "How on earth can't you know about the medical fee? Haven't you paid for medical care?"

"I'm sorry but I don't know exactly about it, as we receive free medical treatment".

"It's really surprising that there are people in the world who know nothing about doctors' bills".

The woman had been hospitalized there for two months, receiving treatment for childbirth and ophthalmic and internal diseases which amounted to tens of thousands won. But she had not paid even a penny and, moreover, did not know how much social benefit she had received.

In most of the countries of the world people have to pay for medical care.

For example, in south Korea, examination fee is about 80,000 ~ 100,000 won and hospital treatment fee for one day excluding consultation, medicine and food expenses amounts to 160,000 won which is equivalent to the monthly wage of a worker.

In northern half of Korea where the most valuable things including money and wealth serve man, people are guaranteed the right to medical care by the state and do not know even the words of medicine expense and treatment fee.

This free medical care system was established in 1952 when the Korean war was in all its fury and has become universal and complete since 1960.

The Korean people are free from worries about fees not only for medical care but also for school education.

The state pays tens of thousands won for the nursing, education and schooling of a child from nursery through kindergarten, primary school, senior middle school up to

university. Besides the rising generation, the state gives free schooling to adults at different educational institutes.

The state burden for educational expenses is indescribably heavy. But people do not have any idea of it.

In south Korea one needs 40 million won for schooling from primary school to university. So, it is difficult to study there no matter how hard one may try.

The Koreans are the first tax-free people.

Mankind has not yet seen any people like Koreans who are living in a society where the tax system has been completely abolished, without knowing even the word "tax".

The complete abolition of the tax system is, as foreigners say, "a great event of the century" and "a miraculous fact".

Since the birth of state, the tax system has been a financial source for its maintenance for thousands of years and the term of "tax" has become synonymous to the sufferings of the working masses.

According to information, the working people of the United States pay over 40% of their income to the state for taxes, while in Britain half of their income. In Japan everybody including children pays 137,000 yen in the name of taxes every year.

The centuries-old desire of the popular masses to free themselves from the burden of tax has come true only in Korea.

Everyone, whether he is sick, disabled or aged, enjoys a stable life in Korea.

Thanks to the popular policies, the foreigners who are living in Korea are leading the same life without any worry.

Here are some examples.

First of all, the Party and the state take a good care of

disabled ex-servicemen.

Those who got wounded and disabled in military service to safeguard the fatherland are called "honourable disabled soldiers" and given special care from the state and society.

The state has set up special factories for honoured disabled soldiers so that they can work so much as to have good appetite and gives them several weeks' paid leave. It also sees to it that they are treated preferentially by society and given special service in shops, restaurants, trains and so on. In particular, the state has defined categories according to their wounds and gives them a lot of corresponding subsidies.

One April day in 1992, Kiyoda Haruhito, the deputy chief of the foreign news department of Japanese Asahi Shimbun, while staying in Korea, visited a disabled ex-serviceman living in flat No. 3 on the 7th floor of Apartment No. 4 in Chilgol-dong, Mangyongdae District, Pyongyang.

And his impression was as follows.

He had asked to meet a disabled ex-serviceman at his home for few hours before the dinner party. He had wanted to see with his own eyes the life of Korean disabled armymen who are said to live without any worry under the care of the state, unlike the wounded soldiers who are at the bottom of the social ladder in many capitalist countries.

He had thought in his own way that he should not call on a "miserable man" with empty hands. So he had bought some foodstuffs for him. Then, he had left for that house without any notice.

The moment he met the host, he wondered if he was really a disabled man. His strong physique, bright face and well-mannered behaviours — all these formed a glaring contrast to the conditions of wounded soldiers in capitalist countries who are going from door to door begging for alms, in worn-out uniforms.

The Japanese reporter asked him, first of all, when and where he had been wounded and whether he had any proof of it. His doubt disappeared as soon as he saw a certificate and medal for disabled armymen.

Sitting at a well-prepared dinner table, the reporter asked the hostess.

"How many are there in your family?"

"Four in all. Except our couple, there are an old mother and a son".

"Then who is working?"

"Only my son".

"Then his income alone will not be enough for this good house and your decent life. Is there any rich man among your relatives?"

At this question the host explained to him that the disabled armymen were free from any worries thanks to the deep care of the Party and the state and special treatment of society. And beautiful and kindhearted girls get married the disabled ex-servicemen and everybody shows warm concern for their work and life. In this society nobody, whether he is disabled or old, needs to worry about his life and future.

The Japanese reporter kept nodding in assent, as he listened to the surprising facts. Then he asked the host about the floor space of the flat.

"It may be about 80 square metres".

At his noncommittal answer, the reporter began to measure the space with his own hands and exclaimed in excitement: "It's 110 square metres instead of 80. 110 square metres! You are really a lucky man". And he went on so far as to scold the host for not knowing the floor space of his own house, which was of high world standard.

Saying that it could never be imagined in Japan and no one would believe it without seeing with his own eyes, he

took a photograph of everything in the flat.

Before leaving the house, the Japanese reporter assured that he would be the first bureau chief of "Asahi Shimbun" in Pyongyang after the establishment of Korea - Japan state relations and, that through this house, he could have a full understanding of the real features of man-centred socialism.

Here is another example.

"Korea is the only country where people enjoy genuine human rights and dignity to the full and brighten their hopes and talents, receiving the benefits of free medical treatment and free education, free from worries about food, clothing and housing and without knowing even the word 'tax'.

After coming to Korea with my husband I was reborn as a new human being and as a honourable mother for my children. Now I am dignified mother-in-law of a new daughter-in-law and happy grandmother of my grandchildren ...

On this land which I call my country like Koreans, I will hold the great leader and the dear leader in high esteem and follow them to the end of the earth".

It is said by a Japanese woman Ko Gun Sil (Her original Japanese name is Takahashi Kimiko.) who is living in the nothern city of Korea.

She came to Korea in May 1960, following her Korean husband and has been living a happy life without any discrimination.

She worked in a revolutionary museum and is now living happily with state subsidy.

All other foreigners including many Japanese women such as the director of a district publication supply office and university professors in Pyongyang and an Indonesian woman

living in a provincial capital are living happily without any slight discrimination not only in political fields but also in material domains. Just like Koreans they lead a stable life free from worries about food, clothing and housing, and about the education of the children and medical treatment. Even the foreign housewives are given as good treatment as persons of distinguished services for the state.

That is why, the foreigners who are living in Korea feel the benefits of socialist system through their own experiences and highly appreciate this system which takes charge of not only their destiny but also every aspect of their lives, and regard this place as their motherland and a cradle of life.

In November 1992, "Rodong Shinmun", the organ of the Workers'Party of Korea, carried a letter addressed by 40 Japanese women living in the port city of Wonsan to His Excellency **Kim Jong Il**.

They wrote in the letter:

"Although we were born into Japanese we call the D.P.R. of Korea our motherland. We want to shout to the world that we are Korean citizens and Korean women enjoying an independent and creative life to the full".

The letter makes people think a lot of things.

Each country has foreigners as its permanent residents. But there is scarcely a country like Korea where they live happily with no worries, being treated without any discrimination.

A sound and substantial ideological and cultural life

The ideological and cultural life constitutes an important realm of social life. Through the ideological and cultural life

people cultivate an independent ideological consciousness and creative ability, realize their demands for culture and sentiments and equip themselves with noble mental and moral features.

The Korean people are also guaranteed the conditions for ideological and cultural life by the state and create mental and cultural wealth for their own use.

Under the deep care of the state, all cultural affairs including education, public health, literature and art develop on a mass, regular basis in Korea, and everyone has a free scope for his wisdom and talents and takes an active part in different cultural entertainments.

Koreans are equipped with creative abilities and qualities.

Men's essential demands for steady mental and physical development can be met only by excellent creative ability and talent. But this creative ability and talent is neither inborn nor attainable of itself.

It can be acquired only through education in the course of social life. Therefore, the right to education has been regarded as one of the fundamental rights of man since long ago.

Thanks to the popular policies and deep care of the state the Korean people now exercise their right to education as fully as possible.

All the Korean children aged between 5 and 16 are growing up into versatilely developed persons through one-year pre-school compulsory education in kindergartens and 10-year compulsory school education.

There are schools for children in all counties and villages as well as cities. City children can attend schools without crossing highways because there are schools everywhere. Even in rural communities there are primary and senior

middle schools. A school is run even for children of 3 lighthouse keepers on an islet which is not marked on a map.

After finishing 11-year compulsory education the rising generation is brought up into competent technicians and specialists at colleges and universities.

Before liberation there was not a single university in the D.P.R. of Korea. Now there are over 280 universities and colleges for regular and correspondence courses, at which people are studying freely according to their desires and abilities. Immediately after the liberation there were tens of intellectuals in Korea. Now they number 1.73 million. It shows that the ratio between manual workers and intellectuals has reached a very high world level.

The families of 4 brothers living in Hoeryong city, North Hamgyong Province, have nearly 30 university and college graduates including a doctor and 3 associate doctors.

The formation of a large army of intellectuals and the university education of numerous people have been made possible thanks to the peculiar system of higher learning under which one studies while on the job as well as the regular education system, both of which provide everyone with possibilities and conditions to study according to his hope and ability.

Thanks to the in-service educational system including correspondence and evening courses of universities, factory colleges, farm colleges and evening colleges, people receive higher education while working.

The superiority of the popular policy of the state for the intellectualization of the whole society is graphically found in the course of managing the Grand People's Study House which is called a palace of learning and a correspondence

university.

Here, people learn new scientific knowledge, attending the lectures on special subjects in pursuit of up-to-date technology and science as well as reading books.

It is, we can say, a public educational system that gives an experimental answer to the world-wide question of how to give knowledge to those who finished the course of schooling.

As mentioned above, the Korean people are being provided with full opportunities and conditions to improve their expert knowledge and political and practical abilities.

The Korean people are free from the worries about medical treatment. They are gratifying man's desire to live a long and healthy life.

If people are to be free from diseases, they should be guaranteed their right and conditions for medical care. Only then can one get medical treatment anytime when he falls ill.

The Korean people's right to medical care is substantially guaranteed by the popular health law and the superior free medical care system. They are entitled to receive medical cure anytime free of charge at clinics, hospitals and other medical establishments. This is beyond everybody's reach in other countries where public health service is used for money-making, not for taking care of human lives and health.

According to information, medical service in the United States is highly commercialized and regarded as "one of the five leading industries". Those who can not afford to receive medical care are said to number as many as 37 million. More than 500,000 people die of diseases, having no access to hospitals because of financial difficulties.

Koreans do not know the burden of medical expenses and

are provided with excellent conditions to receive treatment anywhere in hospitals and clinics. Sufficient medical care system has been established down to rural villages and work places as well as factories, and rural clinics are turned into hospitals. A well-regulated system of dispatching patients which covers ri (village), counties, provinces (cities) and the capital city makes it possible to give prompt treatment to any critical cases.

The members of the World Health Organization and foreign delegates, who came to Korea to take part in the International Symposium on the Qualitative Guarantee of Primary Health Care in 1992, expressed their deep admiration for the medical service in Korea.

An adviser to the World Health Organization noted: "Working in the Geneva Headquarters, I've visited many countries. But I've never seen such a country as Korea which has excellent conditions for medical care".

However, the public health service in south Korea presents an entirely different picture.

According to materials, the sub-counties with no hospitals account for 53.4% of the entire area of south Korea. In particular, public care for islanders is more deplorable. 74% of all islands have neither a hospital nor a doctor and 400,000 islanders have no access to medical care, labouring under or succumbing to their diseases. Moreover, with hospitals being extremely commercialized, money decides human lives. Even the dead bodies of inpatients are not handed over to their relatives because of the failure to pay the doctor's fees.

In the D.P.R. of Korea, the section-doctor system, a most advanced medical service system, is in force. Under this system everybody has his own doctor from birth till death and his health is protected under the responsible and regular assistance of doctor in charge.

The Korean people's span of life averaged 38.4 years in the pre-liberation days. Now it has nearly doubled, reaching 74.5 years and the number of centenarians keeps on growing.

Russians' average life span was said to be 70.2 years when the Soviet Union existed. But it was reduced to 69.2 years three years later in 1990 and 69 years in 1992.

It provides an easy understanding that man's average span of life does not merely show his biological index but implicitly reflects the progressive and popular character of a social system.

The entire Korean people create and enjoy culture.

They not only have a substantial right to study and receive medical care under state policies but also give full reign to their wisdoms and talents in developing socialist culture as its creators and enjoyers and lead a rich cultural and emotional life as they wish.

The fruitful cultural and artistic activities of the Korean people are evidently substantiated by the fact that rapid progress is heading for world standards in all domains of culture including science, education, public health, literature, art and sports and the socialist mode of cultural and emotional life is prevalent in the whole of society.

Thanks to the popular cultural policy of the state, the Korean people develop their cultural and artistic talents with the assistance of society and collective.

People's Artists Kim Ok Son and Choe Sam Suk and People's Athlete Sin Kum Dan had once worked respectively in a co-op farm, a textile mill and a machine plant. Under the care of the Party and the state that value and develop the small sprouts of one's talents which even his/her parents could not spot, they improved their ability and grew into famed artists and athlete.

People's Artist Pak Ki Ju was a driver in Japan. After

being embraced in the bosom of the motherland, he studied at the university of drama and cinema and became a movie actor as he hoped and commanded popularity, by playing a successful role in many films.

In particular, the Korean children cultivate their talents and wisdoms, eliciting the admiration of the world.

A seven-year old Korean girl Choe Un A won a special prize at the Fourth World Amateur Baduk Championships held in Yokohama, Japan, in mid-October 1992. She defeated handsomely her strong rivals in their twenties and thirties from nearly 30 countries and cut a conspicuous figure in the world.

The chief umpire and experts who had watched her play described her as a "gifted Korean girl who appeared like a comet", expressing their envy at the Korean children who bring their abilities into full scope under the socialist system.

Through intellectual education at nursery and kindergarten, she developed her ability of grasping principles and her enterprising spirit beyond measure. When she showed her interest in Baduk play, the officials of the Baduk Association and Baduk experts and fans as well as her family members positively helped her to develop her talent. Later, she won the tryout and took part in the world championships.

The 33-year-old Danish player, an international women's Baduk championship holder, who had lost her 3-hour long contest with the young Korean girl, said: "I never expected a defeat in my contest with the 7-year-old Korean girl. But I gave up the game halfway. I felt utterly ashamed. I could not but express my astonishment at her outstanding skill and revised my old idea about the Democratic People's Republic of Korea".

By beating many of her opponents, Choe Un A demonstrated how Korean people live a happy socialist life,

bringing their wisdoms and talents into full play.

Revolutionary optimism prevails everywhere in Korea.

The cultural and emotional life is a sector of social life which enables the people to lead a pleasant and noble life with great cultural attainments.

As a social being with independence, creativity and consciousness, man is not contented with food, clothing and housing alone but wants to live in a noble, beautiful and emotional manner. Such a life is possible only in the socialist society.

Today in Korea the mass cultural activities is brisk throughout the society. This reflects the revolutionary optimism of the Korean people.

Amateur art circle activities and musical dissemination are regularly conducted everywhere. Amateur art circles are active in factories, enterprises, co-op farms, schools, state and economic organs, residential quarters and all other places where people live. This helps the masses to improve their cultural attainments.

A pleasant and optimistic life is also found in the mass dances which are arranged among the working people and youth as a daily routine.

Not only on holidays but also on Sundays and during the break of work, people naturally enjoy the dancing.

Every family leads a harmonious life playing musical instruments, to which they dance.

Besides, physical culture has become mass-based and routine of life, and thus various sport events are regularly organized by workshops, work teams and classes, through which people build up their bodies and make the sound way of emotional and cultural life prevail the whole of society.

On public holidays and rest days families go on picnic to parks, zoos, recreation grounds and other pleasure resorts and anglers add to the scenery of rivers and lakes.

Such realities abundantly attest to the superior ideological and cultural life of the optimistic Korean people who are noble both mentally and morally. Their happy and worthwhile life can be flourishing only under the man-centred socialism of Korean style. Because they benefit from such a socialist system, the Korean people form a great harmonious family based on the commonness of their socio-economic position and the identity of their aim and interests.

Socialism is the life and soul of the Korean people.

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